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Logical Category	Nambik-wara	Rama	Bribri	Terraba	Guatuso
Hard, stiff, rigid, wood, stretched	-kere -kate	-kat	-kĕr	-kŏr -krŏ -grŏ	-kora -kure
Soft, supple, stretched	-ɛere	-kit	-kitša		-kira
Fruit, grain, rounded object	-kənĩnde	-up	-uo -kuo	-kuo	-ku -kuru
That which hangs, is added, decorates, trembles	-gəre	-kiin (?)	-io	-kro	
Full, swelled, liquid	-are	-ri, -li -ari -ubli	-di'o -ri'o -ri -li	-rio	-ko-ri
Season, weather, sky	-inde -are -ere		-kã -kõ	-shco	
Bark, leather, skin, clothing, what accompanies	-ore	-ũuk	-Xkŭŏ	-cuota -cuo	-tĕn
Flesh, substance	-unde	-kãs	-tška	-sho	

[115] THE NUMBERS

802 The Nambikwara have only three names for numbers, strictly speaking: one, two and many. But they are capable of composing these terms to form higher numbers by addition. We have thus been able to obtain countings up to 5, 6 and 8. To count "one" the Indians hold down with the left hand all the fingers of the right hand except the thumb. To count "two," they hold down the thumb, ring finger, and little finger, leaving up only the index and the middle finger. To count "three," they hold down all fingers except the ring finger. As a matter of fact, as no special word exists for this figure, "three" is no more than a unit added to two. In the central and southern dialect

●802 a special term ba is found, to designate a duo or a pair.

NAMES OF NUMBERS

Numbers	Dialects a 1/2.	Dialect b 1.	Dialect b 2.	Dialect c.
One.....	kənãge	nãgɔna, kanãkero	najukənada-ɾiaore	amero
Two.....	searu	nabaãm, baãdo	baãsore	balene
Three.....	nuneseare-kənage	nabãgɔna	uaĩnsore	balaãmero
Four.....	desanu	nabaɲõda	uaidnaĩsore	
Five.....	dasarenere	nmba-nmba-nagena	nikuãĩnsore	
Six.....	anere		uaĩdna-ãĩsore	
Seven.....	toãĩdenere			
Eight.....	uakesaũnĩnere			
Many.....	sãklaere	uãignine kuãintege	deindariĩsore	ãlele

[116] In the a 1/2 vocabulary, the terms indicated for "four" to "eight" probably represent less the names of the number than the descriptive terms of the operation which consists of adding a new unit to a whole. In the b2 vocabulary, the original word employed for "three" is apparently connected with the same origin as that of dialect b1 signifying plurality. The terms used for "four," "five" and "six" are probably descriptive of the manipulation.

[521] In conversation, the exclamatory forms are used, for example in discussions among men upon their return from hunting:

55. nãgɔnaarenĩani baãnenĩani baãnegɔrenĩani bãde-bãdenĩani baãkãkənaãnĩani. (b1)
"I killed one myself--two, myself--three, myself--four, myself--five, myself."

2: Lévi-Strauss E-5 (1938-1939)1948
SP17 Nambicuara SP17

particular form of their own. Death is identified with these spirits. Men's souls are believed to be reincarnated as jaguars, whereas women's and children's souls are taken away by wind and thunder, never to return.

The highest being is the Thunder, with which any man, though usually a shaman, may have personal contact through revelations and visions. Women, however, except when very old, and children are deprived of these privileges. Women are also forbidden, under pain of death, to see the sacred flageolets (see Musical Instruments, p. 368) played at the ceremonies marking the beginning and the end of the dry season.

SHAMANISM AND MEDICINE

The shaman is sometimes distinct from—but more frequently identified with—the political chief. He is distinguished by having the privilege of polygyny, playing the leading role in ceremonial life, and possessing special supernatural powers. He treats patients by sucking out the disease or by fighting it with small ritual arrows called "thunder-arrows."

In addition to magical cures, the *Nambicuara* treat sickness with numerous medicinal plants, which are used externally or internally according to the disease. For eye infection, which is very frequent, they apply the infusion of a special bark with the help of a container made of leaves.

FOLKLORE, LORE, AND LEARNING

The only legend recorded by Lévi-Strauss (n.d. b) is a flood tale relating the destruction of human life and its re-creation through several incestuous marriages between the offspring of an old woman, who was the only being who escaped the disaster.

The only basic numbers used for counting are one and two, but the natives can reckon higher figures by combining these.

Colors are classified differently according to the dialects. The *Eastern, Central, Southern,* and *Western Nambicuara* agree in putting yellow and green in the same category, whereas the *Northern* group identify red and yellow, and class green, blue, and black together.

Some *Nambicuara* groups call stars by the same name which designates the spirits. The year is divided into two seasons and an undetermined number of lunar months. The day includes six main stages, each based on the position of the sun. Space is divided into two sections that are perpendicular to each other, one corresponding to the apparent movement of the sun and the other to the direction of the main waterways.

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000 the Cocozu in circular pits, the Tagnani in elongated graves.

802 The concept of number is well under way among the Indians of the Serra do Norte. In their expressive manner, they count on their fingers and say "Dêra" for each unit.

802 When they have used up the fingers of both hands, if the num-
201 ber demands it, they lift a foot, repeating the same word, and then go on to the other foot.

A Tagnani chief who wanted to say that his people were already near and were bringing us manioc, maize, etc., in many baskets, having counted on all his fingers and toes, tapped the hands and feet of others present, repeating all the while, "Dêra, dêra, dêra" (this, this, this).

[805] To count the days, either past or future, which stand between them and a certain place, they raise their right hand to the face, rest their head on the palm, close their eyes, and produce a loud snore for every night to be counted.

822 The concepts of shape and area are also defined among them. The Cocozu call a circle irengcú, a triangle nendzu. Perhaps these words are merely names of animals or objects extended to cover these figures, which they trace accurately.

[Fig. 46]

821 They distinguish east and west. They indicate the approximate time of day by pointing out the place where the sun will stand on the horizon [260] at that particular hour. They do not seem to distinguish among constellations; they always gave the same name to any star we pointed out to them. The Tagnani indiscriminately named tangrê the Belt in the Orion constellation which they drew on the ground, as well as the largest stars in this exceptionally beautiful cluster (Rigel, Betelgeuse and Belatrix). The total eclipse of the sun which was clearly noticeable in the Serra do Norte on October 10, 1912, made no impression whatever on the Nambicuara.

000 As to the biological concepts they may perchance have gathered, we cannot yet speak about them. What we were able to ascertain did not satisfy us.

[Fig. 47]

197 The Indians of the Serra do Norte speak distinct but related dialects which are mutually intelligible.